

THE

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Some Seed Fell on the Good Ground.

BY REV. C. S. DEMING.

The advance of our church on Kangwha is marked by a rapid succession of leaps and bounds. The native workers themselves say, Give us ten more years and the whole island will be Christian. New churches and groups are springing up almost every month, and necessitating the sending of more such trained workers as we have to look after the hosts that are turning to Christ.

I made a rapid trip over this whole work in December, visiting twenty-two places in ten days. It was a varied and interesting trip.

I arose at 4.30 one beautiful moonlight Monday morning and made my way to the wharf, where my boy had preceded me and made all ready for the start. The walk through the silent streets here and there awakening to the activities of the day afforded a new and pleasant experience. Here a group of Chinamen passing to their work; here a Japanese family hurrying to catch the morning train; now a patient Korean sitting by the road side, surrounded by his store of tobacco, over which a lantern sent its dim ray; again one's eyes and ears are attracted by the smithy pounding on his anvil and the peculiar glare of the heated iron as it sends it glow through the chinks in the rough wooden structure.

It is still night when we push off, and as the coming day brightens the east the two forms of the oarsmen swaying against their oars stand out darkly against the brightening sky with a regularity of motion that likens them to the arms of some ponderous machine.

As day breaks about us our eyes are fascinated by the beauties and rugged grandeur of the island hills, some of which we pass at close quarters, so that the oysters and barnacles on the rocks can be plainly seen, and others at a greater distance.

At 8.30 we land beneath the fortified hills about Tukchin, a point on the south-eastern coast of Kangwha and probably thirty miles from Chemulpo. After making our way over the jagged rocks by a little path we soon come to the gate in the sea wall, whose ponderous, iron sheathed doors still swing in their sockets, though now never closed.

At Tukchin we have no church, but I met the little group of Christians on the *marou* of one of their homes, and after a little service with them I went on a couple of miles or so to the village of Choji. Here we have a church and a pastor's room, so after I had partaken of my noon day meal, which my boy had prepared for me and which he served to me on a little Korean table as I sat on the floor of the little room which had been heated by a fire underneath, I had a service with the Christians gathered there, baptizing a few. During the afternoon walk of six miles I stopped at a little village, Tarochi, and held service. At night fall I found myself at the very foot and in the lap of the highest and ruggedest range on the island. The mountains reached about us on all sides but one. I was given rather narrow and uncomfortable quarters, with plenty of darkness and the dust and cobwebs of, shall I say centuries? They however were hospitable and sought to allay the cravings of the inner man with a bowl of dates. I had never visited this village

before. There is no church, but the Christians meet in one of their homes. That night I baptized several after the close of service.

The next day, Tuesday, after a good night's rest, I awoke with a cold in my head and gazed out upon a world white with fresh fallen snow. My course this day skirted the sea coast to the westward, passing successive ridges of hills, upon one of which were extensive Japanese granite quarries. I visited four groups and traveled about twelve miles.

At the first group I was met by about forty of the brethren before I had reached their town, and exchanged greetings with them all. Before service I visited the new church, which they are building and which had reached the stage of a completed thatch roof upon a frame work of timbers. At the last place where I spent the night we had a big overcrowded meeting. Brethren and native workers had gathered from neighboring villages and we had a big time together. While one service was being conducted inside, another was conducted outside, for there were many who could not get in. At the close of these services I baptized about sixty.

On Wednesday I got an early start and visited four more places and walked about fifteen miles. At the first three of these places commodious clean new churches had been erected. In one glass was used instead of paper for the windows. The largest gathering this day was at night. It was a new group and I received an unusual reception. Darkness was overtaking us as we were descending from a high pass towards the village. From a distance in the darkness the sound of music, of singing, was wafted to our ears. It became louder and louder until we could see lights approaching in the distance. We soon were in the company of a fine body of young men, who were interspersing their

welcoming chants with gospel hymns. They lighted our path and our hearts to the home of a physician where I was to spend the night. I had very clean and comfortable quarters, though the air was redolent with the fragrance of herbs, which hung in many bags from the ceiling overhead.

After the service they gave us a little reception, making a welcoming speech and salaaming, to which both I and my helper responded with felicitous words and salaams. I learned that this was a village of yangbans, and their cordiality and hospitality were certainly perfect.

Thursday morning there were light showers, but it cleared off by noon. I visited three churches this day, traveling about fifteen miles. I came again to the coast yesterday and travelled inland. At one of these sea coast towns we have a boys' school. They all came out marching to meet me and singing. I was much disappointed to find our work at the place where I spent the night all gone to pieces, but was cheered by the knowledge that they were in the fold of a sister church.

The room which I occupied there could not be heated from underneath, so was heated by a charcoal stove which gave me a headache.

It turned real cold that night and the Friday trip was made against a cold north wind until noon. I stopped at two places in the morning and held services; in the afternoon travelling was made restful by employing a little jackass. At Susa, where I spent the night, we have a nice church and missionary's rest room. It is the oldest church on Kangwha and the place from which the work has spread over the island. We had a nice service in the evening. One of the native workers from a neighboring island was present and preached.

Saturday I went to the chief city of the island, which is walled and is the

seat of the magistracy. I stopped at two villages on the way and held services and baptized a few believers. The walking was very difficult because of the deep slippery mud. I spent the Sabbath at the comfortable quarters of our mission there.

I held two services at the church and a baptismal service at the home of an old man who was too feeble to get out to church.

The evening service was an especially delightful occasion and we felt the power of the Spirit's presence.

On Monday morning I visited the boys' and girls' day schools and gave a short address to each. I then went to Walgot, where I was to take boat for home, a forty mile ride by sea. I held a service there in the afternoon, hoping to get away on the evening tide, but we were so late and it was so dark I decided to wait till morning.

Early the next morning I was up and took the six o'clock tide. It was cloudy and soon began to rain. Then the wind became so contrary and boisterous and the rain came in such torrents that we had to put in to port on an island about half way home. The tide too had become contrary, and we hoped the storm would abate so that we could continue on the evening tide. The boatmen left me and my boy in the boat while they went up to the village. As the tide came in it floated us and then the wind was so strong that our anchor dragged and we were carried out to sea. Both my boy and I were lying down and did not know what had happened until there was a heavy thump and a man jumped aboard and began hastily to put an oar to work. We then looked out and saw where we were. We had a hard time getting back to port but it was accomplished after an hour's hard work. The storm still kept up and I was so sea sick I could not eat. At 9 o'clock the tide had abated so that

the boat was grounded again and I went ashore and spent the night in an inn. In the morning my boy seemed rather cross and sleepy. I asked him what was the matter and he said he had slept in a room with twenty-seven men, and they were so packed they could not lie down but sat on their heels all night and nodded their heads.

We were favored with a bright sky and a favorable wind and tide in the morning and we made the rest of the trip in a hurry, all sails flying.

Since making this trip in December two more groups have been added to the number. We are needing a new church building very badly for Kangwha *up*. The church is now so insufficient that the men and women can not meet at the same time but separate services are held for them. There are over 500 members of this church and because of the competition with a sister church a building worthy of Methodism must be erected there. We have a beautiful site for the erection of a large church. There are 1586 members of the Methodist church on the island. The only other body of Christians on the island are the adherents of the Church of England.

We rejoice in the work that God is doing for this island of Kangwha, and we believe still greater blessings are in store for us.

Fruits of the Revival.

BY MISS L. H. MCCULLY.

It is a great pleasure to present the report of my Biblewoman Hannah, for this past year. My story will differ in many ways from that of former days and I trust may be of greater interest.

She has not done her usual amount of travelling on foot over this field, but this is due, not to any lack of desire, but of the physical strength which made it possible for her in the past to travel so

many miles in a year with apparently no bad effects. I am very glad to say that the lack of physical strength has, I believe, been more than over-balanced by the deep spiritual experiences she has been gaining, which have made her a worker such as she has never been in past years.

During the first week in January she attended revival services in Ham Heung and there for the first time intelligently claimed the baptism of the Holy Spirit for service. At later services these experiences became deeper and she learned as never before wherein the true secret of power lies and made a very full surrender of herself to God. In the spring, as she accompanied me on intinerating trips to various out-stations, it was easy to see the great change that had come over her and the earnest spirit with which she entered into her work was most inspiring. As she herself spoke of what she had experienced she said "I used to do my work according to the flesh, but now I see how little that accomplishes and that I must always have the power of the Holy Spirit."

She was made a great blessing to the weak sisters to whom we were sent and was able to meet their needs, sympathize with and teach them as no missionary could do. She seems to fill very beautifully the place between the ignorant days, when the foreigner's words and way of putting things are so hard to understand, and the time when the women are able to receive our personal teaching. In this respect I found her assistance of great value. When a series of meetings was going on she would gather the women together for prayer before the service and in her simple earnest way explain to them some of the truths that they found hard to grasp. In the general meetings her devout prayers and bright testimonies were a great help and even the Korean men showed respect for her.

In one place she was asked by them to lead a prayer meeting in one of the homes where both men and women were gathered. It is, of course, necessary to understand the inferior place granted to women in this eastern land in order to understand what it means for a woman to thus win respect.

Hannah sold 426 Gospels and preached to over 3000 women during the past year and has also taught a class of children in the Sunday school when in the city.

I would ask your prayers for her that she continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

A Good Colporter.

BY REV. H. E. BLAIR.

A few years ago there lived high up on the mountain side, facing the Yalu river in China, just opposite the city of Cho San in Korea, a very poor and shiftless Korean. I have seen the little hut away up there and wondered how any human being could have lived there, for as we floated past on the water below, the house seemed but a mere bird's nest. But out of that little house has come a great worker for Christ. His name is Chang Suktai. First he began attending classes. Mr. Ross was struck by evidences of a deep prayer life in the man. So thoroughly did he gain Mr. Ross' confidence that when a colporter was needed this poor man was chosen. Results have been peculiarly gratifying. He at once began studying his Chinese. Soon he began preaching. He has been called on to teach in the Bible classes. But best of all he has proven a success as a colporter. It has been absolutely impossible to keep him supplied with literature to sell. Everywhere he goes his winning personality and evident zeal win for him a place in the hearts of the people, heathen as well as Christians.

At times when out of books he has gone to some of the weaker groups and been of great help in teaching the new believers. His influence has had much to do with the wonderful growth of the Tung Kang group, which comprised seventy Christians before any missionary ever got within one hundred miles of the valley where the church is. His home is now in Kang Kai city and he has recently been made a leader in the church, even there, where there are about three hundred and fifty Christians, many of whom are well to do and well educated. His Christian character is making him a great power.

Last winter while away at the Syen Chyun Bible class, two hundred and fifty miles from home, his wife died and he did not get the news till he returned. Since then he has been a sadder man, but if anything the beauty of his character has shone out more clearly. Such is the work Christianity, the Bible pre-eminently, is doing by the help of the Spirit of God in the lives of these Korean brothers.

Gospel Progress.

BY REV. W. C. SWEARER.

In the early spring of 1899 I itinerated through the southeastern section of the Kyeng Keui province and baptized a man and two of his family. It was like putting a match to dry prairie grass. Thereafter until the present day it has been a constant hustle to gather in the groups of believers springing up all over the territory and organize them into churches. Before I left on furlough in 1905 the number of believers had already reached into the thousands; since my return last fall it has been a continual struggle to organize the work and man it with efficient leaders and get it ready for a grand rally all over the district. Such a phenomenal growth is hardly ever

witnessed in any mission field. The smallest of our circuits eight years ago has now become our largest district. The little group composed of the man and his family baptized in an obscure village was the first of a mighty host; for the work begun there has spread into five provinces and now, as it stands on our rolls, numbers 298 groups (besides a number that are not yet counted) enrolling 16202 believers. Daily new groups are coming into existence and pleading for guidance and instruction. Chapels have been built all over the district by earnest believers who never think of asking for foreign aid. School buildings have been secured and schools are being conducted on a modern plan. In many places, where there was a great disturbance when I tried to hold a meeting, now great decorum is observed. Ignorant curiosity has changed to intelligent interest. Thousands who formerly looked upon me in the light of a foreign devil more than anything else now come out to welcome me as their friend and pastor. Old people clasp me in their arms, their eyes shining with tears of gladness, and exclaim how glad they are again to see me on earth when they had expected to wait in the heavenly kingdom to greet me. Hosts of little children, who once would have fled precipitately upon my approach, now come out with shouts of happiness and catch hold of my hands and, crowding about, walk by my side. Sick and suffering women, who in their dense ignorance would have preferred to go rather to the devil himself for aid, now come to me and beseech my aid and prayers. People once too proud and hard to acknowledge that they had done anything wrong now come to me with confessions of sin, broken spirited and mourning for righteousness. In this short article I cannot tell all the wonders that His grace has wrought in this part of the field, but

when I think of all the things that I have seen during the last six months my heart grows warm and glad within me. For the best part of it is that people are being saved and are entering into a live experience of redeeming grace. Kong-ju, the center of the district, has suffered many reverses, torn by dissensions and strife, left without a native pastor (he having been deceived by the devil), deprived of foreign pastoral care by the death of our beloved brother Robert Sharp, and in a generally distressed condition, it seemed about the last place I wanted to be. This condition continued until a few weeks ago, when God signally answered the many intercessory prayers going up for Kong-ju. In the first week of April brother Williams with his helper began revival services, and almost immediately the presence and power of the Spirit were manifested. Mr. Williams was suddenly called away, but the meetings went on, and when I arrived a day or two after he had left they were in full swing. A few days later two young brethren, full of zeal and baptized by the Holy Spirit, were sent down by brother Noble from Pyeng Yang, fresh from the stirring scenes of that memorable revival. My throat had given out with daily speaking and I turned the meetings over entirely into the hands of these two brethren. Their earnestness could not be excelled. The whole congregation prayed aloud, crying and sobbing arising from various parts of the room. When opportunity was given for public confession of sins, they arose, and so bitter was their anguish that for some time their sobbing prevented a word of confession of the sins that burdened them so, and when it came it was terrible, all kinds of sins! The former pastor confessed to his theft and to many other things, among which was hatred of the brethren. One of the leading members had been driven out by his

mistreatment. In remorse over this, the former pastor went in the middle of the night to the brother's house and they spent the night in confessing and prayer; were reconciled and exchanged Bibles as pledges of fidelity. So the work went on until the church was fully cleansed, and now it is a joy to visit it.

A Mutang's Conversion.

BY SISTER ISABEL.

In November of last year Sarah was sent to work at Sou Ouan, where a new station of the English Church Mission has been opened. There were some difficulties at first, but these have been overcome, and she has been able to do good work the whole year. A small school for little girls was formed and during the winter eight or ten attended and Sarah taught them to read the Gospels, also the Ten Commandments, hymns, and prayers. Very few of the women could read the native character when the work was begun, but now quite a number are able to follow the reading in their Gospels and to join in the hymns and prayers. Of course, they are not as well advanced as the little girls, who really are excellent readers, but more than half of the women in an average congregation of sixty read fluently.

A large number of women have been persuaded by Sarah to destroy the various things in their houses connected with devil worship, and it is now an established custom to send for the Bible-woman to pray with and for them when they are sick instead of sending for the mutang (sorceress). One woman who had been a mutang for many years heard of the "Holy Doctrine" through Sarah and asked that she be allowed to be a follower. She was told that the first step was to destroy all things used by her as a mutang. To this she willingly agreed and during one of the regular

visits of the Sister from Seoul, the whole mutang equipment was burnt in the courtyard, after which prayers were said in the house, which the women said now felt "clean and peaceful." This took place about eight months ago, and since the woman and all in her house have become some of the most regular attendants at all services and classes.

Gentleman and Commoner.

BY REV. F. S. MILLER.

One young man at Sin Chang—an actor's son—told me how he had become interested through a leaflet and bought a Gospel from colporter Yo. On reading the Gospel he learned that Jesus is his Savior. "And I cannot tell you how happy I am" he said, with beaming face.

At Yip market eight years ago we tried to start a church among a company of butchers—low class. But the head man of the market ordered them to stop and prevented their buying cattle to kill until they were reduced to the slaughter of dogs for a living. Some moved away and some gave up, so that the group was scattered.

About two years ago a humble candy merchant persuaded this head man to buy and study a New Testament. The scholarly gentleman and the low class candy maker spent their evenings for a year quietly studying together. This fall I visited them and found the old gentleman had given up his office because it hindered his faith and had been transformed by the study of the Word into a humble believer. He is now a catechumen and will be baptized in the spring, I hope.

Cheap Paper.

Mrs. E. D. Follwell, Methodist Episcopal Mission, Pyeng Yang, gives the Bible

Committee's agent an interesting account of her Biblewoman Madaline.

In this account she indicates one of the reasons that influenced the Committee to increase the price of the Gospels from one to two sen, and thereby maintains the position of those who believe in placing the price of these books high enough to cover the cost of the paper in them to prevent them from being bought for other than reading purposes, and yet low enough that the price will not hinder a would-be reader, though poor, from purchasing.

"Madaline is out in the country. Indeed almost her entire time is spent in country work, and she is so happy in it. When I asked her about her work during the busy harvesting season, she answered 'O, the younger ones all go out to the fields to work, but I can always find old people to teach during the day, and in the evening I teach the younger members of the home.'

"Once when she came I asked her how it was she could not sell more Gospels when they were only two sen apiece. I said 'Surely, almost any one can afford to buy at least one Gospel at that price.' 'Yes,' she replied, 'I could have sold all the Gospels I took with me at one sale, but knowing the woman was not a Christian, I asked her what she would do with so many. She said 'The paper in the books is cheaper than I can buy in the shop' and she wanted them to paper her room.' Madaline said 'that is something to be afraid of, for if you insult God's book you insult God. If the book should fall on the floor where little children might get it and tear it, you must pick it up with *both* hands, and with *both* hands put it up on the shelf, for it is frightful work not to respect God's book.'

"Madaline sold the woman one book, but would not let her have more, lest she might use them like other paper. Mada-

line told her to read that book well and she would sell her another when she came again. She has had several offers like the above to buy the books, but she refuses to sell more than one to such persons."

The Youngest Colporter.

BY REV. H. M. BRUEN.

This young man has been a member of my family for five years and it was with joy that we saw him prepared to step up higher. When I came to Korea over six years ago I soon picked him out of a class of boys that I had gathered as one of the most promising of them. After five hours on the language I used frequently in the afternoons to take my gun and dog and go for a walk. It was my custom to stop at the little day school right opposite my house and pick up a boy to go with me for a companion and also to ply with questions on the language. It was in this way that I soon became well acquainted with him. I found that his father had been a man of some means and a local official, but that having died, Chuho's older brothers speedily squandered his money, so that now they very reduced in circumstances. So when I wanted a servant my thoughts naturally turned to him and he proved faithful and trustworthy. It was a great joy when I saw him admitted into the church and later to have him take his present position of colporter. On first of May last I started him up in a county that was as yet untouched, while it was also the largest in our province. As a result largely of his work, there are now five or six groups of believers, several of them with their own church buildings and some having an attendance of fifty or more. He has sold a large number of Bibles, yet he could have sold more had we been able to get them. The demand for Scriptures and tracts of all kinds is

increasing as the people are awaking from contact with the Gospel and through the incoming of the Japanese.

Bible Woman Sadie Kim.

BY MRS. W. A. NOBLE.

Sadie—filled with the Spirit of God, leading her heathen sisters to Jesus, and teaching the Christian women, has made one thousand four hundred eighty-one visits during the year and sold two hundred thirty-nine books. She has brought to the altar thirty-one new believers; led one backslider to return; distributed tracts and invitations to church to hundreds of homes at the time of the revival meetings, and studied in the fall and spring Institutes. Our dear Sadie, who is a widow, and her family, six in all, a little over a month ago were forced to give up their home, the only thing they possessed, to the Japanese soldiers, and had to take refuge in a tiny end room of another Christian home, where it was found to be dangerous for her young daughter-in-law, who was in delicate health, to remain, so that for the present they have been given a home in the Girls' School building. They were unable to obtain any redress from the authorities regarding her home, for, as the Japanese officials say, there are so many cases like this that attention can not be given to all.

Rev. F. S. Miller, Chongju: Elder Kim, with his zeal and ability, has been of the greatest help. His sound judgment and clear distinction between gold and stubble, his firm grasp of the essentials of doctrine, his ability as a preacher and pastor, his progressive spirit and versatility, his good nature and thoughtfulness, combine to make him a fellow-worker who leaves little to be desired.

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Rev. W. M. Junkin, Chunju: The instruction given the children in the country fields is very gratifying. Two little girls, for instance, have gotten so much interested in the Bible that they are trying to make a concordance. Five year old babes distribute tracts and preach. One of these young preachers asks everyone who comes to their house "Do you believe in Jesus? Do you believe well?" If so, he says "I am kickupso" (very glad). If not, he has nothing more to say.

Miss J. Samuels, Syen Chyen: In order to save the Board's precious money my Bible woman and I rode pack ponies, and she fell off backwards twice right before my eyes. Although she was over sixty years of age and already crippled with rheumatism, she was able to do her work. Through the kindness of the Toronto Prayer Circle she was provided with a chair on other trips, to whom at this time we desire to express our heartiest thanks and rejoice with them in having a share in the work she has done through the year, reaching as she does hundreds whom the missionary never sees.

Opening Days at the Theological Seminary.

BY REV. G. S. MCCUNE.

The first days of the opening of the Presbyterian Theological Seminary were

so different from what we generally see on such occasions. The men are from Chulla Do, Seoul, Fusan, Wonsan, Eui Ju, Syün Chun, Kang Kai, as well as from Whang Hai Do and here. It was in some ways such a sight as we used to see at home when we were gathering back to college after a vacation, to see these men meet after their long separation. There are seventy-five of them in the four classes and what an enthusiastic set of fellows they are! As they greeted each other, the question was asked as to whether the outpouring of the Holy Ghost had been witnessed in the group here and there. We all noticed a difference in the men—some had witnessed the Holy Spirit's power in their lives, others realizing their lack couldn't understand why they were so different. The faculty had prayer-meeting with the men the first night and the lack of warmth was evident in some lives during that meeting. Every evening for the first week was given to prayer and confession of sin. The men were determined to get right with God *at the beginning* of the term so that their studies would accomplish God's purpose. There were some miracles of God's grace during that week. These men, who are to be the pastors of Korean churches, experienced the fire of the Holy Spirit burning sin out of their lives. Last Tuesday evening was given to testimony of praise and thanksgiving. They were restricted to short speeches. In about one hour's time there were between fifty and sixty such sincere, joyful testimonies as are seldom heard. Each man could hardly contain his emotion. Some of them shed tears of joy as they testified to what the Holy Spirit had done for them during the opening days of the seminary. They are changed men. We can feel it in their prayers—they do not use the old phrases. We can feel it in their lives as we meet them—they do not have the formality

without the heart. The missionaries who teach them say that they see the change in their lives by their attitude in the classes—they do not ask the useless questions they did before. We cannot estimate what this means to the future of the church. We are continually praising Him, whose the work is, that He has poured out His Spirit upon the work at this time and that He promises to pour out still greater blessings, if we are faithful with our part.

A Girls' School Field Day.

Saturday, the 25th of May, witnessed one of the most notable events that have occurred in Seoul for some time, being practically the introduction to public life of some hundreds of the pupils and teachers of the girls' schools throughout the city. An invitation, signed by four ladies as a committee, of whom three were Koreans and one a foreigner, had summoned those interested to spend the day at a lovely vale on the city slope of South Mountain. In response a crowd of many thousands gathered, among them some of the most distinguished of the official circle, both gentlemen and ladies. Military uniforms were abundant, as well as other insignia of rank, the vice-Minister of Education presided and delivered one of the addresses, Lady Om was represented by one of her female relatives, and the presence, wholly unveiled, of other ladies of distinction, some of them in foreign dress, bore signal testimony that a new era is indeed dawning in Korea.

The invited guests included the pupils of a number of the boys' schools, who attended in force, but sat without the enclosure until, near the close of the races, they were invited in. Notwithstanding the very large and heterogeneous attendance, every detail of the management was admirably conducted, and no un-

pleasant occurrence in any way marred the success of the occasion.

The girls who took part in the rally were about two hundred and fifty in number, comprising nine different schools, some of which are Christian and some not distinctively Christian, although Christian ladies take part in the instruction in all. One school, represented by seventeen girls, who were spending several days in Seoul, in company with their teacher, in order to attend, is the Girls' School of the Methodist Mission in Suwon. The other eight are all local schools. That in which girls of the higher rank are pupils is the one known popularly as the "Lady Om" school, some fifty of whose scholars were present, by whom were won the larger share of the prizes. These girls were neatly uniformed in pink costumes, made in foreign style. Several of the other schools had made efforts to don a foreign uniform, especially apparent in the matter of hats and shoes. The girls belonging to the school of the Central Presbyterian Church wore "red crosses" upon their sleeves, and other schools bore yellow insignia.

It was a very pretty sight to see these ranks of little maidens marching back and forth, then standing in a platoon to sing the national anthem. In this they were led by three selected from their number, who stood in front with a teacher, and were accompanied by the Korean military band. The morning was spent in music and in listening to addresses by several speakers, among them Mrs. Ha, a graduate of an American University, who is now conducting a boarding-school for young ladies of her nation in Seoul. At the noon hour an ample collation was served to the large number of invited guests. Some five hours of the afternoon were then consumed in races of different sorts.

The weather was faultless and the

scene presented a gay appearance, the sexes mingling with western freedom and with western decorum all over the field. A dozen or more races were run by the school-girls, who were necessarily divided into classes, those of fifteen or seventeen years of age competing mostly among themselves, those in their early teens together, and the little tots in a separate group. In some events nearly a hundred entries were made, so that they had to be run in detachments. The concluding races were—one between some twenty of the teachers of the girls' schools, many of them graduates of the mission boarding-schools in the city—and one among the young men present from the various boys' schools.

We give space to the chronicling of this event thus fully for the reason that it seems to us to herald a new day in Korea. Not in appearance so much as in fact the spirit of the exercises was a controllingly Christian one. The leaven of the Gospel was manifestly working out here in the developing of ideas of personal freedom wholly foreign to the genius of orientalisms. The occasion was planned and carried through by the circle of Korean ladies who are devoting themselves to the education of their countrywomen. It brought them to the fore as they have not been brought before. But it brought Korean womanhood to the fore as it could not and would not have suffered itself to be brought forward even a year ago. It means the coming emancipation of woman in this land. And it means that emancipation in its very best sense, the Christian sense, yet the nation itself with tempered prudence working out by its own exertion rather than by foreign guidance its own best type in intelligent womanhood. In itself a very little thing, a mere straw on the current, we hail this field day of the girls' schools of Seoul as a time to which Korea, yes Christian Ko-

rea, is likely to look back always with rejoicing.

Union School Graduation Exercises.

In the Meade Memorial Church on the evening of June 6th. were held the closing exercises for the year of the school for young men in which the Methodist and Presbyterian missions of Seoul have for two years united. A large native audience filled the building and many missionaries were also present. The debate, upon the question of old versus new Korea, was creditably conducted by four undergraduates, and the two orations gained much applause. Rev. W. G. Cram delivered an address in his usual apt language, making among other points an appeal to educated Koreans for the use and study of their own language. Diplomas were issued to four graduates, of whom two had been obliged to leave the city before the close of school.

The Union School has had a successful year, with about one hundred and thirty pupils in attendance. Its teaching force has included three foreigners, one representing each of the three missions which join in this economy of effort, beside several Korean instructors and a Japanese teacher of his own language. Mrs. E. H. Miller has also given substantial aid in instruction. Classroom work has been rendered much more difficult by the lack of text-books in almost all branches. It is gratifying therefore to be able to state that in several important branches text-books have been prepared by the members of this and other corps of instructors, which are now being printed in preparation for the need of another year. Notwithstanding this and other hindrances, the work of the year has brought no little satisfaction to those engaged in it, and another year of

joint teaching under the same conditions is looked forward to with anticipation upon their part.

On the Ball of Each Thumb.

BY REV. A. F. ROBB.

In the far north, where colporters Kim Kyong Syop and Kim Pyong Kyu labor, much less evangelistic work has been done than in the Wonsan and Kang Won Do field. As a result the people are still shy of the "foreign doctrine" and show much less disposition to purchase books. A colporter may work hard and yet have smaller results in book sales than his brother colporter in our southern field. Nevertheless the sales of these two men show a large increase over last year, due both to the development of the men and better work by them, and also to a change slowly taking place in the attitude of many toward the "Jesus Doctrine."

I fell specially in love with Kim Kyong Syop during some weeks I spent with him last summer in the mountains of Kapsan, where his home is. He is a big strapping fellow, energetic in body and zealous in spirit. Five years ago he was worshipping evil spirits. For three years he sacrificed a cow to them each year. When he became a Christian he cleared out of his house and premises twenty-seven devils' nests, made of paper, old rags etc. I noticed a black spot on the ball of each thumb and asked if they were tattooed. "Yes," he said, "I did that when I vowed to stop drinking liquor, so that if ever again I raised a glass of liquor to my mouth in either hand I would see that spot and remember my vow." Ever studying the Word, rejoicing in the Lord, praying continually, and preaching constantly, the Lord has blessed his labors to the conversion of many. He has in the past suffered much persecution, but preaches zealously without fear of men.

A Prayer Incident.

BY REV. C. T. COLLYER.

There is a group of seven or eight men living in one village who are anxious to be recognized as Christians. They have an old quarrel or some grievance to be settled, and they felt that if they can only get the backing of a westerner they will have a tremendous pull over their opponents. What better way of getting a westerner behind them than by professing to be Christians? They will certainly then be visited by a missionary. They can, perhaps, pull the wool over his eyes and persuade him to do as the Roman priests do and take up their case; if he won't do this they can at any rate put their interpretation upon his visit and doubtless work some end to their advantage.

About two miles from this village lives a widow and her only son, who was very sick. She was visited one day by the wife of one of the so-called "Christians." They talked much and long about the sickness of the boy. All sorts of roots and herbs had been collected from the mountain side and boiled into a soup; though he had taken these doses they did not do the little fellow any good. A long brass needle, despite his cries, had been run into his body in a number of places, yet this torture did him no good. What further could be done?

The visitor said that she had heard that real Christians pray to the Spirit they call "God," believing Him to be able to do anything. Why not try that, as everything else had failed? They two knelt together. They had never prayed before. They were uninstructed. They just knelt and made vocal expression of their need. As they did this, the mother's heart warmed and there was a feeling therein different to any she had known before. What was the meaning of it? Again later, when she was alone,

she tried this thing and again and again.

The boy seemed some better! In a few days time there could be no doubt that there was a change in him. She kept on praying. At last, when the boy was better and able to walk, she went to a Christian meeting held in the house of a man who lived several miles away from her home. The people declare that they cannot believe that she has only just decided to be a Christian. She has such great faith in the power of God, they say. "It seems as though she has been a believer for three years" was the remark made by the local Class Leader. She sought for she knew not what. She was found of Him.

Evangelistic Work on the East Coast.

BY DR. R. A. HARDIE.

"Cast thy bread upon the waters; for thou shalt find it after many days." These words of the Preacher have this year begun to be verified to us in the Wonsan circuit. Fifteen years ago Dr. W. B. McGill of the M. E. Mission made the first trip through Kang-won and visited at six of the nine seaboard counties of that province. For nine years he travelled from Wonsan north and south along the coast and over the mountains inland, doing colportage work, the results of which those who followed have seen and are now reaping. For five years before the M. E. Church, South, opened work in Korea it was my privilege to be associated with Dr. McGill in his pioneer work, and seven years have now passed since, under the direction of his Mission, I made a trip from Seoul through the southern counties of Kang-won to the east coast and thence to Wonsan, thus covering the route over which Dr. McGill had travelled on his first trip. A year later Dr. McGill's work was transferred to our hands. It was soon evident that the

large territory over which he had been itinerating could not be worked to advantage by one man, and we decided to discontinue all work north of Wonsan and leave the field to our brethren of the Canadian Presbyterian Mission. The remaining territory has been worked continuously since, but except in the port of Wonsan, with little visible result until this year. Word came to us from Tong-chun, that a number of men in and near the county seat were anxious to learn something of Christianity and would welcome a visit from the missionary. Dr. Ross and my helper, Chu Han-meung, responded and spent a week in Bible study with this group. They reported about ten men in Tong-chun Oop and two in the market town of Seung-pyung, half way between Wonsan and Tong-chun, as genuinely interested. A series of special services were arranged for and three weeks later I left Wonsan to meet this appointment. The second night after leaving home was spent at the market town of Seung-pyung. Soon after my arrival one of the two men there interested came to see me, an old man 75 years of age. After the usual formal introduction, he said "You have travelled here before." I answered "Yes," and he continued "You used to put up at Kim O Chang's inn." "Yes." "Well, O Chang is dead but I am his brother, and years ago you gave me a tract entitled 'Guide to Heaven.'" The old man had read the New Testament through and had many questions to ask. He begged me to try and get him an edition in larger type that he might have less difficulty in reading. Since then one of the most prominent men in the village, who has been reading Christian books secretly for several years, has decided to proclaim his faith, and we believe that the organization of a group in the town will be effected in the near future.

At Tong-chun Oop we entered upon a series of special services, meeting three times daily. About twenty men, some of whom I remembered meeting ten and twelve years ago, attended regularly, and before the end of the first week most of their wives were also attending the evening services. God's presence was with us in convicting, converting, and sanctifying power, and before the close of the meeting most of the men were new creatures in Christ Jesus. Six weeks later when I again visited Tong-chun several of those converted expressed great concern because they had not had and could not attain to complete and continuous victory over all sin. It was the first time I had known a group of new believers to groan under the bondage of indwelling sin, and I confess with shame that I was unable to lead them to deliverance. Preparation for the building of a chapel is now in progress in Tong-chun Oop, and when it is finished a class of probably thirty adults will be baptized and received into the church.

Soon after my return from my second visit to Tong-chun I was invited to visit another village, 70 *li* south of Wonsan and near Seung-pyung. Here I met a group of about 40 men and women, a few of whom had been studying the Word with deep interest, and who were yearning for more light. When their leader met me I was reminded of something which had taken place twelve years before in the market town near by. It did not, however, recur to the leader, and he began with the usual Korean introduction. When this was finished I asked him if he did not remember being at Kim O Chang's inn in Seung-pyung years ago and running away to hide on the approach of a foreigner. He then remembered having mistaken me for a Roman Catholic priest, by whom he had been beaten for not removing his pipe

from his mouth when this sinpou (spiritual father) rode past him on the highway. He then told me he had been interested in the Gospel for years, but he said "I have been ashamed to own it. I have been reading the New Testament, but until recently I have hidden it when I saw any of the neighbors coming."

Over the mountains to the west of Wonsan, is a section of territory, probably one of the most neglected in all Korea. It is exceedingly mountainous and sparsely populated, but it falls to our lot to evangelize it, and I ask that it may be the subject of your earnest intercession during the coming year. We have three Christian families in the region. The most direct route from Wonsan to Songdo passes through it, and I am glad that our Songdo brethren have pushed beyond the middle line, and the first church organized in this territory will probably be the result of their faithful work.

Last year three societies were reported on the Wonsan circuit—one each at Pong-nyun, Hak-ik-kol, and Wonsan. Marked progress has been made in each of these churches during the past year. Five new members and several probationers have been added to the class at Pong-nyun. New groups have also been started in neighboring villages. At Saki-tong, 25 *li* distant, we have four baptized members, who with from 12 to 15 others observe the Sabbath and Wednesday evening prayer services. A class will be regularly organized there at our next visit. The membership at Hak-ik-kol has been increased by the addition of 9 new members and several probationers. The people in this mountain village are extremely poor, but they have for several years been saving their Sunday collection and gathering material for the building of a chapel, which we have good reason to believe will be completed this autumn.

The results of the revival which began in Wonsan three years ago have been abiding and fruitful. The continuous growth in grace and knowledge of many of the members of this church has encouraged us to hope for great things in every other section of the circuit. In the union class (Presbyterian, Baptist, and Methodist) held in Wonsan God was present with us in great power, and not a few of the natives as well as most of the missionaries received a fresh baptism of the Holy Spirit, for which we and an ever increasing number will praise God throughout eternity. Since then there has been an increase in the attendance of all services, and the Sunday morning congregation sometimes fills the court outside as well as the chapel. A new church 40 by 60 or 70 is now being built.

The medical work and especially the assistance rendered by the representatives of the Woman's Board has contributed largely to the success of the work in Wonsan. A lady worker free to give all her time to evangelistic work among the women is urgently needed, and we solicit your prayers to the end that this need be supplied. Twenty new members and thirty-five probationers have been added to our rolls during the year. The church has continued to support a native preacher, recently raising his salary to fifteen yen a month, and their total contributions for the year have averaged 6 yen per member or about 4 yen each for communicants and probationers.

Through a Chinese Bible.

BY REV. J. F. PRESTON.

In March, '04, a young patriot, after five weary years spent in prison, was banished for life to a distant island of the empire. Just as he was leaving Seoul, a Christian friend presented him with a Chinese Bible and a hymn book, urging him to accept the Savior, who

alone could write hope over his dismal future. This young exile, of noble family, keen intellect, and splendid western education, thought over his friend's words and began to read his Bible. On a tour of the island one year later, I found him as earnest and intelligent a believer as I ever met. The Holy Spirit, using the Word of God, had been his only teacher.

He had borne faithful witness to those around him of the treasure which he had found. Together we planned aggressive work. Seven months later I re-visited the island and baptized him in the presence of a group which he had gathered; and on that same occasion seven of those whom he had taught were received as catechumens.

We then laid still larger plans, which have resulted already in the opening up of another large island, where one hundred people have expressed their desire to "do the Jesus doctrine."

God works in mysterious ways. He sent this young man into exile to save his soul; and not only so, but to bring salvation, we believe, to scores of people in these remote islands of the kingdom. And it all started in the simple gift of a Bible.

First Itinerating Experiences.

BY MRS. W. C. SWEARER.

It is one thing in a heathen land to live in a large foreign community like the one in Seoul, sharing its comforts and privileges and having the companionship of those of our own race; it is quite another thing to travel through the country, sleeping in Korean houses and seeing no one but the native people. My first trip of this kind was taken this spring and was full of new and interesting experiences, some pleasing and others that were not so pleasing. Among the latter may be mentioned the many inter-

ruptions to a good night's rest. These interruptions are varied; some offend the auditory, some the olfactory, and some the sensory nerves; but all are trying when one is tired after a walk of fifteen miles. Another disturbing thing is the intense curiosity of the people, especially in places where work has been opened but a short time. In some of these places the people have never seen a foreign woman and they improved their opportunity to the fullest extent, even going so far as to poke holes in the paper doors and windows and put sticks through to push aside the curtains we had hung over them after we had retired to our room at night.

These considerations were overbalanced by many pleasant things. Our traveling has been mostly on foot, and at this season of the year, when many flowers are blooming on all sides and the mountains are green with verdure, walking through the country is a great pleasure. To one versed in the lore of the fields, the flowers the insects and the birds are a source of unending enjoyment. Then there is the greater joy in seeing the growth of the work and the interest and zeal of the believers. Our reception was very hearty. At nearly every place we were met by men and boys before we reached our stopping place and often the number reached seventy-five or a hundred of those who came out two or three miles to meet us and conduct us on. At one place we were met by an old man eighty years old, who was especially delighted to see Mr. Swearer. It seems that all his life he had been concerned about spiritual things and had been seeking for light by studying Buddhistic doctrine and other beliefs, but found no peace until he learned about the Jesus doctrine, and he found in that what he needed and was

baptized about three years ago. Soon after that Mr. Swearer went home on furlough and the old man bade him goodbye, expecting never to see him again in this world, and now to meet him again was a great happiness. That night he was received into full connection together with a little boy ten or twelve years old. This boy is much interested in religion and seems to have a better comprehension of spiritual matters than most men. He followed the party about from place to place for three or four days, attending all the meetings and learning all he could. We hope he will develop into a preacher.

The women, on account of their customs, could not come out far to meet us, but they were just as glad to meet us and make just as good Christians as the men. At one place some women walked forty miles to attend the meeting and be baptized. We were told of one old woman who had no relatives and lived alone. The Gospel was preached in her village and she became a devout Christian. There was no building for a church and this woman decided to give her house to the Lord. She sold her small field, repaired the house, and now it is used by the believers as a church. The Koreans were much impressed by her earnestness and self-sacrifice.

These people are warm hearted and seem to appreciate all that is done for them. While missionaries are not working for appreciation, yet they are none the less grateful for it. It seems wonderful that these people, living so long in dense ignorance and inconceivable superstition, can so quickly appropriate the principles of Christianity and make them a part of their lives, so that there is such a marked difference as can be seen between the heathen people and the believers.